VIEWING THE WORLD AS AN ORGANISM

WORLD ORDER

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THE WORLD OF THE SOUL
Editorial

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WORLD ORDER

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THE WORLD OF THE SOUL

EDITORIAL

MEN live today in a social environment suddenly and unexpectedly extended far beyond the range to which our historical experience has adapted the capacity of human nature. The daily press, recording the more startling events taking place in all countries, has made the world a village where every mishap stands visible, and every tragic experience cries aloud.

Our ancestors through the ages had no such overwhelming contact with human events. Their range of personal experience was limited to what could be seen or heard by rumor and gossip restricted to a small local area. Despite the periodic climaxes of pestilence, war and other tragedy, a kind of balance existed between the individual's hopes and his fears, his ability to struggle and his ability to endure.

In the world of today, this balance has been destroyed. The tale of personal suffering and mass disturbance, poured in upon the individual from the five continents hour by hour, reduces the individual to an impotence, a passivity of experience in the face of international turmoil, for which the human mind and nervous system was never prepared. Rumor has become an electric megaphone outside our door, an explosion torturing the soul and distorting the very nature of human existence. We see not one fatal accident, but are forced to witness ten thousand accidents. We live through not one riot, but are dragged into psychic participation with all the riots and upheavals that happen to all humanity in all cities and towns.

WHAT is the world of the soul? Is it a place beyond time, a subjective refuge requiring no proof in terms of daily reality, but the more deeply cherished because, even though it is repudiated by the multitude, its essence consists in repudiation of the multitude itself? Is it a mystic formula of the mind, a secret mood of the heart?

and the happiness of the nations. . . . That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled. . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come. . . . Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind. . . "

This consciousness of world unity, however, is not only the keynote of the Revelation of Bahá'u'lláh. It actually embodies the very spirit of the age in which we live. Obviously, in former ages and centuries, when people were so much isolated and separated from each other by vast and apparently unconquerable distances, such a consciousness of world solidarity could not possibly exist. But in our time, through the gigantic progress realized in the field of science and industry, the world has so much shrunk, and has become so greatly unified, that its peoples have been inevitably brought into a closer contact than ever, and have as a result developed a feeling of solidarity which their ancestors could not possibly acquire.

World interdependence is, indeed, the most outstanding characteristic of our present era. It is the most vital and binding of our social laws. And it is precisely because our so-called leaders, in practically all realms of human activity, have failed to make an adequate application of this law to all our personal and social relationships that the world has become subjected to such frequent upheavals that every now and then threaten to disrupt its unity, nay to undermine the very foundations of its existence.

"In cycles gone by," 'Abdu'l-Bahá reveals in one of His Tablets, "though harmony was established, yet, owing to the absence of means, the unity of all mankind could not have been achieved. Continents remained widely divided, nay even among the peoples of one and the same continent association and interchange of thought were well-nigh impossible. Consequently intercourse, understanding and unity amongst all the peoples and kindreds of the earth were unattainable. In this day, however, means of communication have multiplied and the five continents of the earth have virtually merged into one. . . . In like manner all the members of the human family, whether peoples or governments, cities or villages, have become increasingly interdependent. For none self-sufficiency is any longer possible inasmuch as political ties unite all peoples and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Hence the unity of all mankind can in this day be achieved."

Enumerating the various kinds of unity to be established in the world, He further adds; "The first candle is unity in the political realm, the early glimmerings of which can now be discerned. The second candle is unity of thought in world undertakings, the consummation of which

will ere long be witnessed. The third candle is unity in freedom which will surely come to pass. The fourth candle is unity in religion which is the cornerstone of the foundation itself, and which, by the power of God, will be revealed in all its splendor. The fifth candle is the unity of nations—a unity which in this century will be securely established, causing all the peoples of the world to regard themselves as citizens of one common fatherland. The sixth candle is unity of races, making of all that dwell on earth peoples and kindreds of one race. The seventh candle is unity of language, i.e., the choice of a universal tongue in which all peoples will be instructed and converse. Each and every one of these will inevitably come to pass, inasmuch as the power of the Kingdom of God will aid and assist in their realization."

The Bahá'í message of world unity is thus in complete harmony with the spirit of the age, and is a confirmation of the new trends and developments in social evolution. It is, indeed, significant that at a time when the long historic trend toward diversity was coming to an end, and was being reversed in the direction of unity and cooperation, at such a critical moment a Divine Messenger should have made His appearance in the person of Bahá'u'lláh, and should have brought forth a message destined to accelerate, direct and bring into full light this tendency toward social solidarity and cooperation in the world.

THE Bahá'ís, indeed, believe that no matter how profound this feeling of world unity may be it cannot by itself succeed in reconstructing the world according to the social pattern proposed by Bahá'u'lláh. For the consciousness of the Oneness of Mankind, although a direct and natural outcome of the transformations that have taken place in the realm of science, industry and commerce, is too vague, too indefinite a sentiment to be able to effect any thorough change in the organic structure of the world. It must needs be given a more coherent form, and also a powerful means of expression, in order to become an adequate constructive social force. This perfection, the Bahá'ís are convinced, can be achieved only through the medium of a Divine Revealer.

In His Tablet to Queen Victoria Bahá'u'lláh reveals the following: "That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician."

For Bahá'u'lláh's message of world unity, though closely related to the spirit of brotherhood animating the world, cannot be confined to such a mere expression of a social tendency. It is far more comprehensive and definite than any such general re-awakening. Through Bahá'u'lláh the consciousness of the Oneness of Mankind has been raised and transformed from a state of pure aspirational feeling into a potent constructive social force, capable of establishing a new

Divine Order in the world.

"Let there be no mistake," Shoghi Effendi writes in his 'Goal of a New World Order,' "The principle of the Oneness of Mankind — the pivot round which all the teachings of Bahá'u'lláh revolve—is no mere outburst of ignorant emotionalism or an expression of vague and pious hope. Its appeal is not to be merely identified with a re-awakening of the spirit of brotherhood and good-will among men, nor does it aim solely at the fostering of harmonious cooperation among individual peoples and nations. . . . It does not constitute merely the enunciation of an ideal, but stands inseparably associated with an institution adequate to embody its truth, demonstrate its validity, and perpetuate its influence. It implies an organic change in the structure of present-day society, a change such as the world has not yet experienced. . . . It calls for no less than the reconstruction and the demilitarization of the whole civilized world—a world organically unified in all the essential aspects of its life, its political machinery, its spiritual aspiration, its trade and finance, its script and language, and yet infinite in the diversity of the national characteristics of its federated units."

But what are the implications of this principle of the Oneness of Mankind?

Its first and foremost implication is a general spiritual reawakening in the individual, through a deep realization of the unity of God and of His entire creation. It is thus fundamentally a psychological transformation, based on a deep-rooted belief in the essential Oneness of God, and of the world He has fashioned. Such a conception of the Divine Being is bound to create in every man's heart a consciousness of loyalty sufficiently powerful to obliterate the differences, whether religious, racial or political, that separate him from the rest of his fellow-men.

For the fundamental cause of disunity and disharmony in the world is the individualism of human nature. And this individualism owes its existence to the fact that man possesses a will power. It is because of this individuality of volition that we find such a continual clash between the ideas, needs and desires of men. What is needed, therefore, is some force capable of adjusting these conflicting interests and desires, and this is a task which religion alone can accomplish. By merging the wills of separate individuals in the Will of God, it establishes a supreme loyalty through which men find their interests miraculously identified. By turning to that Essence of Oneness, individuals who had hitherto been living in a state of perpetual conflict, find themselves transmuted into self-sacrificing, self-giving souls capable of communing together in absolute unity and with a perfect love. In this state of communion they become as "one soul in many bodies." This is a unity which the Love of God can alone establish in the world, and not until such a love completely imbues and permeates the hearts of men can mankind ever hope to achieve a world civilization that can be perfect and enduring.

Religion, therefore, is the only force that can create in the individual a true consciousness of the Oneness of Mankind. As its meaning clearly indicates, it acts as a cohesive power, a unifying force, a solvent of individual and social differences. By transforming and ennobling our inner emotions and feelings, through a genuine and constructive belief in God, it releases such spiritual forces that can kill our baser instincts, and bridge the inner and outer differences that separate us from each other.

"The source of perfect unity and love in the world of human existence," says 'Abdu'l-Bahá, "is the bond and oneness of reality. When the divine and fundamental reality enters human hearts and lives, it conserves and protects all states and conditions of mankind, establishing that intrinsic oneness of the world of humanity which can only come into being through the efficacy of the Holy Spirit. For the Holy Spirit is like unto the life in the human body, which blends all differences of parts and members in unity and agreement. . . . Just as the human spirit of life is the cause of coordination among the various parts of the human organism, the Holy Spirit is the controlling cause of the unity and coordination of mankind. That is to say, the bond or oneness of humanity cannot be effectively established save through the power of the Holy Spirit, for the world of humanity is a composite body and the Holy Spirit is the animating principle of its life. . . ."

Speaking of the transforming power of the Word of God, Bahá'u'lláh thus addresses one of His followers: "Is it within human power, O Hakim, to effect in the constituent elements of any of the minute and indivisible particles of matter so complete a transformation as to transmute it into purest gold? Perplexing and difficult as this may appear, the still greater task of converting satanic strength into heavenly power is one that We have been empowered to accomplish. The Force capable of such a transformation transcendeth the potency of the Elixir itself. The Word of God, alone, can claim the distinction of being endowed with the capacity required for so great and far-reaching a change."

These words of Bahá'u'lláh and 'Abdu'l-Bahá make it quite clear that no enduring and perfect unity can exist in the outer world until first there is established in the psychology of every individual and nation a powerful consciousness of the essential oneness of mankind. And there can be no consciousness of such a oneness in the world, until religion through its energizing and unifying influence creates in the hearts of mankind a love and loyalty superior to every earthly attachment or desire.

UNLIKE the abstract method of the rationalists who seek to impose upon the individual a system which they themselves have devised in partial or complete disregard of the complexity of human nature, the principles of Bahá'u'lláh aim first at a transformation and perfection of man's inner life, and through such a perfection attempt to build up a new social order that is enduring and effective. Bahá'u'lláh's method is thus

psychological, as it proceeds from the inner realm of emotions and feelings to the outer realm of institutions. There can be no unity in the external world unless the inner world of the heart is transformed through the power of the Holy Spirit. The unity of mankind must be first established in the hearts and minds of people before it manifests itself and takes definite shape in the form of institutions.

But such a fundamental spiritual transformation is not sufficient to bring about unity in the organic structure of the world. There is another, and no less essential a prerequisite. It is the embodiment of the principle of unity through diversity as a vital element in any system of world unification, and its application to all human relationships, of whatever nature or scope.

The Bahá'í doctrine of the Oneness of Mankind is, indeed, fundamentally based on the belief that world unity can be achieved only if individual and social differences that are legitimate and valuable are maintained, and even fostered. For Bahá'u'lláh's conception of the world commonwealth of the future can by no means be identified with the cosmopolitan ideas and doctrines of the Utopians who, in utter disregard of the complexity of human nature, seek to obliterate all existing differences, even those that are helpful to the growth and progress of civilization, and to establish in their place a social order that is uniform and colorless. Unlike these visionary social reformers, He realized that total uniformity in the world constitutes not only a danger but an impossibility. He recognized the usefulness of the geographical, ethnical, linguistic and social differences in the world, but also emphasized the supreme necessity of subordinating them to the major collective interests of mankind.

"Consider the flowers of a garden," 'Abdu'l-Bahá explains: "Though differing in kind, color, form and shape, yet, inasmuch as they are refreshed by the waters of one spring, revived by the breath of one wind, invigorated by the rays of one sun, this diversity increaseth their charm and addeth unto their beauty. How unpleasing to the eye if all the flowers and plants, the leaves and blossoms, the fruit, the branches and the trees of that garden were all of the same shape and color! Diversity of hues, form and shape enricheth and adorneth the garden, and heighteneth the effect thereof. In like manner, when divers shades of thought, temperament and character, are brought together under the power and influence of one central agency, the beauty and glory of human perfection will be revealed and made manifest. Naught but the celestial potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas and convictions of the children of men."

Thus, the principle of unity in diversity constitutes one of the basic elements of Bahá'u'lláh's program for the unification of the world. His call "is primarily directed against all forms of provincialism, all insularities, and prejudices," and does not aim at the subversion of the legitimate allegiances and loyalties of the

individual to his race or nation. His plan of world unity has a two-fold spiritual and social character, implying first as it does a fundamental change of heart, a spiritual and moral regeneration which will inevitably pave the way, and make possible the establishment of such institutions that are essential for bringing about unity and peace in the world.

The World Order proclaimed by Bahá'u'lláh is, therefore, essentially Divine in character and spiritual in its very foundations, and as such transcends all man-made doctrines and institutions. In it, the Bahá'ís believe they have recognized the Divine Plan for this day. This conviction carries with it the assurance that no matter how tremendous and insuperable the existing obstacles may be, the cause of peace and unity is bound to triumph in the world. In the words of Shoghi Effendi: "The proclamation of the Oneness of Mankind —the head cornerstone of Bahá'u'lláh's all-embracing dominion—implies at once a warning and a promise—a warning that in it lies the sole means for the salvation of a greatly suffering world, a promise that its realization is at hand."

There have been many types of traveler—the explorer, the trader, the soldier, the diplomat, and the tourist. The editors are pleased to publish one more article on a nation and people visited in order to discover new confirmations of the truth that the deepest roots of human existence draw upon powers of unity and not powers of strife.

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GLIMPSES OF SWEDEN

By Olivia Kelsey

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Sweden is the oldest of the three Scandinavian Kingdoms. "When the Germanic groups went south in great folk migrations to mingle their blood with the Mediterranean races," says Hanna Astrup Larsen, editor of the American-Scandinavian Review, "the Scandinavians stayed behind and in their isolation developed their own peculiar heritage."

Ancient tradition has etched in the consciousness of her leaders the spirit of public-mindedness and in the consciousness of her people faith in the Crown. And from the period of the Wasa Kings, in the sixteenth century, when King Gustavus Adolphus organized state and Crown leadership, embodying the definite paternalistic attitude of the state toward the people and the recognition of education as an important factor in the life of society, the moral influence of the

Crown was enhanced.

Today Sweden is a constitutional monarchy, with a distinctly democratic representation and a parliamentary government. The left wing is always a strong factor in the Riksdag, the socialist party having now and then risen to a commanding position. Nevertheless Royal Committees and advisors appointed by the Crown are unhampered in the execution of decisions reached by the Riksdag.

In His Tablet "The Glad Tidings," Bahá'u'lláh makes mention of the ideal government—a fusion of aristocracy and democracy through the medium of consultation: "Although a republican form of government," He says, "profits all the people of the world, yet the majesty of kingship is one of the signs of God. We do not wish that the countries of the world should be deprived thereof. If statesmen combine the two into one form, their reward will be great before God."

The tradition of the nobility, having its impetus under King Gustavus Adolphus, has also been of importance. Indeed, the public-mindedness of the nobility, reaching its crest in the seventeenth century, and which later fell into neglect and abuse, created a tradition of *noblesse oblige* which still obtains, although nowadays the nobility as a separate group exercises no influence.

But the national development of Sweden is unique in the traditions of her peasantry. Says Miss Larsen: "The national impulse of Scandinavian countries turned not only backward to the past but also inward to the study of the peasants, who were thought to have carried on the traditions of the fathers most unbroken." The capacity of the Swede for organization and legislation is innate but this sense of law and order —through which far-flung changes have been achieved without revolution—grew out of the early political training and responsibility imposed upon the peasantry, for the landowning peasantry of Sweden has exercised political rights since early in the fifteenth century. This capacity had its inception in the period when the Wasa Kings, founders of the principles of Swedish statesmanship, introduced the severe practice of forcing the people to participate in decisions of national scope—war, peace, taxation and educational reform. Characteristic of the precision and conscientiousness of the Swede, no one was permitted to remain unconcerned. Hardship and peril beset the traveler in those days and the representative of a district would, before setting forth on his journey, put his affairs in order and partake of the last communion! Consequently, representation in the Riksdag was a responsibility hardly to be sought after with enthusiasm!

Property owners of each district were required to sign the decision of the Riksdag which their delegate brought back with him. In later times Swedish peasants have had their seats in the King's cabinet and no movement or reform can pass the Riksdag without their influence. The stabilizing influence of the peasantry has served to strengthen the prestige of the Crown and the custom of conferring titles on persons of the lower

classes distinguished for public service, has extended and fertilized the nobility. "The Scandinavian," writes H. G. Leach, editor of *Forum* and an outstanding authority on Scandinavia in the United States, in his book "Angevin Britain and Scandinavia", "are freemen. They understand organized democracy. . . . The Norseman belonged to those people who, unlike the destroying Tartar, possess the strength and latent power of growth that enable them to adopt a civilization without decaying under it. Instead they bettered what they found, advancing rapidly from students to teachers. . . . The ancient Scandinavian rivalled the modern Japanese in taking on a new material civilization in a day."

NATIONAL and social coalescence are further enhanced by racial and religious homogeneity, for with the exception of approximately one and a half percent the population is Swedish in origin and belongs to the Swedish state church.

The peasantry of Sweden has not only contributed to the past, but to the present progress of Swedish society. In contradistinction to the experience of a people growing out of serfdom, they are conversant with the trend of national affairs, the importance of the arts and sciences in the development of civilization and have a keen appreciation of co-operative activities, of finance and commerce. Freedom from the consciousness growing out of the practice of serfdom has created a peasantry with aristocratic traditions and has been a powerful factor in obviating that sharp cleavage between classes which became accentuated under autocratic rule.

The part played by the peasantry in the development of Sweden is of unique interest to students of Bahá'í principles, for recognition of the fundamental position of the agricultural unit is unequivocally set forth in the writings of Bahá'u'lláh and amplified by 'Abdu'l-Bahá again and again in His unique station as Interpreter of the Revelation: "In reality," He says, "so far great injustice has befallen the common people. . . . The community needs financier, farmer, merchant and laborer, just as an army must be composed of commander, officers and private. . . . but justness of opportunity for all. . . . First and foremost

CARL LINDHAGEN

is the principle that to all the members of the body politic shall be given the greatest achievements of the world of humanity. Each one shall have the utmost welfare and well-being. To solve this problem we must begin with the farmer; there will we lay a foundation for system and order, because the peasant class and the agricultural class exceed other classes in the importance of their service. . . . It is important to limit riches as it is also of importance to limit poverty. . . . A financier with colossal wealth should not exist whilst near him is a poor man in dire necessity. When we see poverty allowed to reach a condition of starvation it is a sure sign that somewhere we shall find tyranny. The rich must give of their abundance, they must soften their hearts and cultivate a compassionate intelligence."

RELIGION has initiated in Sweden three distinct phases of national development: The initial phase of exotic influence began in the period of the Vikings, 800-1000; the second phase might be said to constitute the Medieval Catholic Church when the intellectual life fused with that of the continent of Europe, and the third phase — the Reformation — from which issued national independence and entrance upon a new political and economic experience. It marked the inception of interest in elementary education. Today school and church are classified under one department head with representation in the King's Cabinet.

The Christian Faith was originally planted in Sweden by the Crusaders Ansgarius and Birgitta early in the ninth century and while the Scandinavian may adopt a material civilization with facility, the fact that Christianity was not officially inaugurated as a state religion till the eleventh century demonstrates the depth of religious susceptibility of the Norseman. The old "pagan" faith was not subverted till after the conquest of England by the Danish Kings, Sweyn and Canute.

Significantly, Ansgarius foresaw a future spiritual glory for Sweden. "A great light" he said "will emanate from the North." That was early in the ninth century. Early in the eighteenth century, nine centuries later, Sweden gave birth to a spiritual genius, Emmanuel Swedenborg. His advent, the spiritual life he released, had the effect of refreshing spring showers. He magnified anew the belief in immortality, picturing graphically in his interpretative scriptural writings the continuity of life—a factor of incalculable potency in relieving the egocentric maladies that attack mankind.

In the journey of the soul, depicted with transcendental beauty by Bahá-'u'lláh in "Seven Valleys", He writes: "O Son, if thou canst overcome sleep thou wilt also be able to conquer death and if thou canst prevent thy waking from sleep wilt thou be able to prevent thy rising after death."

And the scientific exposition of 'Abdu'l-Bahá inculcates a clear knowledge of this teaching: "The immortality of the soul," He says, "is mentioned in the Holy Books. It is the fundamental basis of divine religions . . . Total annihilation is an impossibility. At most, composition is ever

subject to decomposition or disintegration. . . . This is the law of creation in its endless forms and infinite variety. As existence can never become non-existence there is no death for men. . . . The rational proof of this is that the atoms of the material elements are transferable from one form of existence to another, from one degree and kingdom to another, lower or higher. For example, an atom of the soil of dust of earth may traverse the kingdoms from mineral to man by successive incorporations into the bodies of the organisms of those kingdoms. . . . Throughout these degrees . . . . it retains its atomic existence and is never annihilated nor relegated to non-existence. . . . Death, therefore, is applicable to a change or transference from one degree or condition to another. . . . The purpose is this: that the everlasting bestowal of God vouchsafed to man is never subject to corruption. . . . The conception of annihilation is a factor in human degradation, a cause of human debasement and lowliness, a source of human fear and abjection. It has been conducive to the dispersion and weakening of human thought, whereas the realization of existence and continuity has upraised man to sublimity of ideals, established the foundations of human progress and stimulated the development of heavenly virtues. . . . Spiritual existence is absolute immortality, completeness and unchangeable being."

The philosophical and spiritual teachings of Emmanuel Swedenborg penetrated the West. In a Tablet addressed to an American Bahá'í, E. E. Wrestling-Brewster, 'Abdu'l-Bahá gave to Emmanuel Swedenborg the significance of minor prophet: "As soon as a bird is fledged" he said in that Tablet "it cannot keep itself on the ground. . . . When the season of spring dawns, a new and wonderful motion and rejuvenation is witnessed in all the existing things; the mountains and meadows are revived; the trees find freshness and delicacy and are clothed with radiant and bright leaves, blossoms and fruit. . . . In reality Emmanuel was the forerunner of the second coming of His Holiness the Christ and the herald of the path to the Kingdom. . . . I hope that thou wilt arise to perform all that which His Highness Emmanuel hath predicted. . . ."

In recent times a movement to recapture the spirit released by Swedenborg was set in motion under the leadership of the late Archbishop Nathan Söderblom of Uppsala, Sweden. The ancient church of Ansgarius, situated on the island of Visneg Ö outside of Stockholm, was renovated and in 1930 an exalted spiritual ceremony took place in that church. There congregated the Ruling House of Sweden, Archbishops representing most of the nations of Europe, besides eminent men and women. The late Archbishop Söderblom presiding called to mind the sacrifice of those early Crusaders in promoting a new Faith—his theme taken from the twenty-fourth Psalm: "Lift up your head, O ye gates and be ye lifted up ye everlasting doors; and the King of Glory shall come in. . . . Who is this King of Glory! The Lord of Hosts, He is the King of

Glory!"

Throughout his arduous career, the late Archbishop Söderblom devoted his far-reaching influence to the propagation of spiritual and humanitarian ideals. He investigated and endorsed the Bahá'í teachings, finding in them the fulfillment of his loftiest aspirations. In his later years he worked to establish those principles. His efforts have borne fruit. In her recent travels throughout Northern Europe, the international Bahá'í teacher, Mrs. Louise Erickson, was impressed with a new spirit permeating her native land, Sweden. "Wherever I spoke, wherever I met thinking people," she said, "I felt the presence of a new spirit. Frequently I heard the remark 'Our beloved Archbishop Söderblom was an ardent advocate of those very principles which you are disseminating.'" And Mrs. Erickson added, "The cultured people of Sweden are putting into practice the Principles revealed by Bahá'u'lláh, although unaware of their source. The movements for peace in Sweden are strong."

When the newspapers of Sweden announced that Mrs. Louise Erickson, Swedish-American Bahá'í teacher had—in an audience with the Crown Prince—presented His Royal Highness with literature on the Bahá'í Faith, it was the signal for widespread interest and as it offered a remedy for the social, religious, national and political ills which have beset mankind, it made a strong appeal to leaders of peace movements. To eager inquirers Mrs. Erickson lost no time in declaring the Principles of Bahá'u'lláh to be the creative source for the solution and healing of these problems. She spoke of this new Faith as "a religion not new but revitalized and freed from dogmas and rituals." To leaders of Peace organizations Mrs. Erickson said simply: "Peace cannot be accomplished with a plan. You must have principles. 'Abdu'l-Bahá said that Peace will come—it is the spirit of the age!"

Mrs. Erickson found that distinguished public servant of Sweden, Carl Lindhagen, a strong advocate of Peace. In a remarkable interview granted her by the former Mayor of Stockholm, Mrs. Erickson received inestimable support. "When he conceded the interview," she said, "he invited me to come and see his home. 'Come out to my house,' he said, 'I want you to see my home.'"

The house is built on a high rock. Viewed as one approaches from below it appears like a great white swan resting against the rock. Mr. Lindhagen met me at the door and invited me to the veranda to meet Mrs. Lindhagen and there to view the scenery. From the veranda the panorama is mountains, valleys and water. You gaze out over Lake Mälär, the most historic spot in Sweden. It completely surrounds the little town of Mariefred, on a tiny island, and there is Gripsholm Castle built by the great King Gustav Vasa.

Mr. Lindhagen intended that this should be an inspiration to me. It was. The home and the environment were to me the key to the personality of my host. "We are too busy with humanitarian work and our writing,"

Mrs. Lindhagen told me, "to enjoy our home."

In the library we had coffee and smörbröd — coffee is the rare treat in Sweden — and the conversation settled on the paramount question: Peace. I outlined the principles of Bahá'u'lláh, dwelling especially on the oneness of mankind, the abolition of all prejudices, harmony between science and religion, the equality of privileges for men and women, universal education and a universal language. My host listened attentively and answered:

"I have always thought along these lines. But if they build on the Principle of a Universal Language that alone will establish Peace. It is a medium for universal understanding. I believe in the Principle, that is why I work for it." Esperanto is becoming increasingly popular in Sweden.

"You must speak Esperanto very well," I ventured, recalling public addresses made by Mr. Lindhagen in Stockholm at the Esperanto Convention in 1934 and at Danzig, where he had planted a tree at a public ceremony given by the Esperantists there. Gathering from all corners of the globe, representatives of this organization brought with them the soil in which the tree was planted.

"No," he answered, "I studied that speech in Esperanto especially for the Convention."

"Have you seen the Crown Prince?" he asked.

"No," I told him, "I have no acquaintance who can open the way to an audience."

He arose, excused himself with exquisite courtesy and left the room. "I have talked with the Crown Prince on the telephone," he announced when he came back, "and he will receive you next Tuesday at ten in the morning."

It was my wish to leave with Mr. Lindhagen a copy of "Bahá'u'lláh and the New Era." He requested me to autograph it and seating me at his own desk he said, "Write my name and yours under it. On my vacation I shall study it."

This instructive and refreshing interview — which seemed to pass so quickly—had consumed several hours and was the means of my audience with the Crown Prince."

"Bend your minds and wills," Bahá'u'lláh admonished over sixty years ago, "to the education of the peoples and kindreds of the earth, that haply the dissensions that divide it may through the power of the Most Great Name, be blotted out from its face and all mankind become the upholders of one Order, and the inhabitants of one City . . . . . Ye dwell in one world and have been created through the operation of one Will."

In a beautiful home one hour's ride outside of Stockholm, Mrs. Erickson found Harold Thilander, blind Esperantist and publisher of Braille books. This remarkable man has translated into Esperanto and published in Braille a considerable number of Bahá'í pamphlets.

NOWADAYS the ancient democratic spirit of Sweden is embodied in His Royal Highness, Gustav Adolph, the beloved Crown Prince. "The Crown Prince," Mrs. Erickson related, "is required to participate in

social activities ranging anywhere from the dedication of universities, public parks, museums and schools to cattle conventions. He instils new ideas and practical methods as well as the pattern of noble ideals and beauty. I believe he is surely one of the busiest men in all the world. To have met him personally is an experience I shall cherish always. That meeting opened every single door and was the greatest means for the spreading of the universal teachings of Bahá'u'lláh."

"In Copenhagen, I phoned Mrs. Ruth Bryan Owen, American Ambassadress to Denmark. I had met her distinguished father, William Jennings Bryan, after his pilgrimage to 'Acca while 'Abdu'l-Bahá was still in prison there. She arranged for me an opportunity to present His Majesty, King of Denmark, with a copy of 'Bahá'u'lláh and the New Era' in Danish."

Up from the age of the Vikings, to Ansgarius and Birgetta, through the Medieval Ages to the Reformation and Swedenborg — destined as the herald of the approach of the Promised Age—the influence perpetuating the onward march of Sweden has been without doubt, superbly spiritual. This preparation, combined with a natural religious yearning, is indeed significant of a spiritual destiny. That spirit it must have been that sustained her and stayed precipitation into the World War and in the present maelstrom of conflicting and unpredictable events in which the nations of Europe are becoming more and more submerged, is it not possible that Sweden, reinforced with new spiritual values—the dynamic Principles and teachings of Bahá'u'lláh—will not be caught in the disintegrating forces of war and aggression; will keep aloof and stand ready to lead the way out of the perplexities and chaos of that old world order?

"Verily, we have ordained unto every land a destiny, unto every hour a fate; unto every utterance a time, unto every circumstance a word. Consider the case of Greece! Verily we made it the center of wisdom for a long period. But when the time of its end came, its throne became veiled, its tongue dumb, its lamp extinct, and its standard reversed. Thus We give and take away. Verily thy Lord is the Taker, the Giver, the Mighty, the Potent." (Bahá'u'lláh).

The chief function of religion has always been twofold: to create unity and direction in the inner life of the individual and to establish unity and cooperation in the collective life of man, in the life of society as a whole. . . . The failure of religion thus far to achieve this second great end has not been the fault of religion as such; it has been due rather to the absence of certain pre-requisite conditions which were absolutely essential to the coming of anything even approximating world unity, or human brotherhood, or a Kingdom of God on earth.—John Herman Randall, in A World Community.

"Whereas in days past every lover besought and searched after his Beloved, it is the Beloved Himself who now is calling His lovers and is inviting them to attain His presence."

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THE RADIANCE OF HIS GLORY

WORDS OF BAHÁ'U'LLÁH

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RETRACE your steps, O My servants, and incline your hearts to Him Who is the Source of your creation. Deliver yourselves from your evil and corrupt affections, and hasten to embrace the light of the undying Fire that gloweth on the Sinai of this mysterious and transcendent Revelation. Corrupt not the holy, the all-embracing, and primal Word of God, and seek not to profane its sanctity or to debase its exalted character. O heedless ones! Though the wonders of My mercy have encompassed all created things, both visible and invisible, and though the revelations of My grace and bounty have permeated every atom of the universe, yet the rod with which I can chastise the wicked is grievous, and the fierceness of Mine anger against them terrible. With ears that are sanctified from vain-glory and worldly desires hearken unto the counsels which I, in My merciful kindness, have revealed unto you, and with your inner and outer eyes contemplate the evidences of My marvelous Revelation. . . .

O My servants! Deprive not yourselves of the unfading and resplendent Light that shineth within the Lamp of Divine glory. Let the flame of the love of God burn brightly within your radiant hearts. Feed it with the oil of Divine guidance, and protect it within the shelter of your constancy. Guard it within the globe of trust and detachment from all else but God, so that the evil whisperings of the ungodly may not extinguish its light. O My servants! My holy, My divinely ordained Revelation may be likened unto an ocean in whose depths are concealed innumerable pearls of great price, of surpassing luster. It is the duty of every seeker to bestir himself and strive to attain the shores of this ocean, so that he may, in proportion to the eagerness of his search and the efforts he hath exerted, partake of such benefits as have been pre-ordained in God's irrevocable and hidden Tablets. If no one be willing to direct his steps towards its shores, if every one should fail to arise and find Him, can such a failure be said to have robbed this ocean of its power or to have lessened, to any degree, its treasures? How vain, how contemptible, are the imaginations which your hearts have devised, and are still devising! O My

servants! The one true God is My witness! This most great, this fathomless and surging Ocean is near, astonishingly near, unto you. Behold it is closer to you than your life-vein! Swift as the twinkling of an eye ye can, if ye but wish it, reach and partake of this imperishable favor, this God-given grace, this incorruptible gift, this most potent and unspeakably glorious bounty.

O My servants! Could ye apprehend with what wonders of My munificence and bounty I have willed to entrust your souls, ye would, of a truth, rid yourselves of attachment to all created things, and would gain a true knowledge of your own selves —a knowledge which is the same as the comprehension of Mine own Being. Ye would find yourselves independent of all else but Me, and would perceive, with your inner and outer eye, and as manifest as the revelation of My effulgent name, the seas of My loving-kindness and bounty moving within you. Suffer not your idle fancies, your evil passions, your insincerity and blindness of heart to dim the luster, or stain the sanctity, of so lofty a station. Ye are even as the bird which soareth, with the full force of its mighty wings and with complete and joyous confidence, through the immensity of the heavens, until, impelled to satisfy its hunger, it turneth longingly to the water and clay of the earth below it, and, having been entrapped in the mesh of its desire, findeth itself impotent to resume its flight to the realms whence it came. Powerless to shake off the burden weighing on its sullied wings, that bird, hitherto an inmate of the heavens, is now forced to seek a dwelling-place upon the dust. Wherefore, O My servants, defile not your wings with the clay of waywardness and vain desires, and suffer them not to be stained with the dust of envy and hate, that ye may not be hindered from soaring in the heavens of My divine knowledge.

Release yourselves, O nightingales of God, from the thorns and brambles of wretchedness and misery, and wing your flight to the rose-garden of unfading splendor. O My friends that dwell upon the dust! Haste forth unto your celestial habitation. Announce unto yourselves the joyful tidings: "He Who is the Best-Beloved is come! He hath crowned Himself with the glory of God's Revelation, and hath unlocked to the face of men the doors of His ancient Paradise." Let all eyes rejoice, and let every ear be gladdened, for now is the time to gaze on His beauty, now is the fit time to hearken to His voice. Proclaim unto every longing lover: "Behold, your Well-Beloved hath come among men!" And to the messengers of the Monarch of love impart the tidings: "Lo, the Adored One hath appeared arrayed in the fullness of His glory!" O lovers of His beauty! Turn the anguish of your separation from Him into the joy of an everlasting reunion, and let the sweetness of His presence dissolve the bitterness of your remoteness from His court.

Behold how the manifold grace of God, which is being showered from the clouds of Divine glory, hath, in

this day, encompassed the world. For whereas in days past every lover besought and searched after his Beloved, it is the Beloved Himself Who now is calling His lovers and is inviting them to attain His presence. Take heed lest ye forfeit so precious a favor; beware lest ye belittle so remarkable a token of His grace. Abandon not the incorruptible benefits, and be not content with that which perisheth. Lift up the veil that obscureth your vision, and dispel the darkness with which it is enveloped, that ye may gaze on the naked beauty of the Beloved's face, may behold that which no eye hath beheld, and hear that which no ear hath heard.

Hear Me, ye mortal birds! In the Rose-Garden of changeless splendor a Flower hath begun to bloom, compared to which every other flower is but a thorn, and before the brightness of Whose glory the very essence of beauty must pale and wither. Arise, therefore, and, with the whole enthusiasm of your hearts, with all the eagerness of your souls, the full fervor of your will, and the concentrated efforts of your entire being, strive to attain the paradise of His presence, and endeavor to inhale the fragrance of the incorruptible Flower, to breathe the sweet savors of holiness, and to obtain a portion of this perfume of celestial glory. Whoso followeth this counsel, will break his chains asunder, will taste the abandonment of enraptured love, will attain unto his heart's desire, and will surrender his soul into the hands of his Beloved. Bursting through his cage, he will, even as the bird of the spirit, wing his flight to his holy and everlasting nest.

Night hath succeeded day, and day hath succeeded night, and the hours and moments of your lives have come and gone, and yet none of you hath, for one instant, consented to detach himself from that which perisheth. Bestir yourselves, that the brief moments that are still yours may not be dissipated and lost. Even as the swiftness of lightning your days shall pass, and your bodies shall be laid to rest beneath a canopy of dust. What can ye then achieve? How can ye atone for your past failure?

The everlasting Candle shineth in its naked glory. Behold how it hath consumed every mortal veil. O ye moth-like lovers of His light! Brave every danger, and consecrate your souls to its consuming flame. O ye that thirst after Him! Strip yourselves of every earthly affection, and hasten to embrace your Beloved. With a zest that none can equal make haste to attain unto Him. The Flower, thus far hidden from the sight of men, is unveiled to your eyes. In the open radiance of His glory He standeth before you. His voice summoneth all the holy and sanctified beings to come and be united with Him. Happy is he that turneth thereunto; well is it with him that hath attained, and gazed on the light of so wondrous a countenance.

And now concerning thy question regarding the soul of man and its survival after death. Know thou of a truth that the soul, after its separation from the body, will continue to progress until it attaineth the presence of God, in a state and condition

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which neither the revolution of ages and centuries, nor the changes and chances of this world, can alter. It will endure as long as the Kingdom of God, His sovereignty, His dominion and power will endure. It will manifest the signs of God and His attributes, and will reveal His loving kindness and bounty. The movement of My Pen is stilled when it attempteth to befittingly describe the loftiness and glory of so exalted a station. The honor with which the Hand of Mercy will invest the soul is such as no tongue can adequately reveal, nor any other earthly agency describe. Blessed is the soul which, at the hour of its separation from the body, is sanctified from the vain imaginings of the peoples of the world. Such a soul liveth and moveth in accordance with the Will of its Creator, and entereth the all-highest Paradise. The Maids of Heaven, inmates of the loftiest mansions, will circle around it, and the Prophets of God and His chosen ones will seek its companionship. With them that soul will freely converse, and will recount unto them that which it hath been made to endure in the path of God, the Lord of all worlds. If any man be told that which hath been ordained for such a soul in the worlds of God, the Lord of the throne on high and of earth below, his whole being will instantly blaze out in his great longing to attain that most exalted, that santified and resplendent station. . . . The nature of the soul after death can never be described, nor is it meet and permissible to reveal its whole character to the eyes of men. The Prophets and Messengers of God have been sent down for the sole purpose of guiding mankind to the straight Path of Truth. The purpose underlying their revelation hath been to educate all men, that they may, at the hour of death, ascend, in the utmost purity and sanctity and with absolute detachment, to the throne of the Most High. The light which these souls radiate is responsible for the progress of the world and advancement of its peoples. They are like unto leaven which leaveneth the world of being, and constitute the animating force through which the arts and wonders of the world are made manifest. Through them the clouds rain their bounty upon men, and the earth bringeth forth its fruits. All things must needs have a cause, a motive power, an animating principle. These souls and symbols of detachment have provided, and will continue to provide, the supreme moving impulse in the world of being. The world beyond is as different from this world as this world is different from that of the child while still in the womb of its mother. When the soul attaineth the Presence of God, it will assume the form that best befitteth its immortality and is worthy of its celestial habitation. Such an existence is a contingent and not an absolute existence, inasmuch as the former is preceded by a cause, whilst the latter is independent thereof. Absolute existence is strictly confined to God, exalted be His glory. Well is it with them that apprehend this truth.

The modern child seems to understand machines by instinct, but the modern adult has lost knowledge of the supreme power which can penetrate the soul and exalt every life.

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HOLY SPIRIT

By Mamie L. Seto

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The science of right living is brought about by the aid of the divine power of the Holy Spirit.

The power of the Holy Spirit emanating from the Manifestations of God in past ages, both in the Orient and Occident, has brought humanity up to its present state of development. We are now in a new age or cycle, and in this age "Bahá'u'lláh has breathed the Holy Spirit into the dead body of the world, counsequently every weak soul is strengthened by these fresh Divine out-breathings; every poor man will become rich, every darkened soul will become illumined, every ignorant one will become wise, because the confirmations of the Holy Spirit are descending like torrents. A new era of Divine consciousness is upon us. The world of humanity is going through a process of transformation. A new race is being developed. The thoughts of human brotherhood are permeating all regions. New ideals are stirring the depths of hearts, and a new spirit of universal consciousness is being profoundly felt by all men."

"By the righteousness of God," Bahá'u'lláh wishing to reveal the full potency of His Invincible power asserts, "should a man, all alone, arise in the name of Bahá and put on the armor of His love, him will the Almighty cause to be victorious, though the forces of earth and heaven be arrayed against him. By God, besides Whom is none other God! Should any one arise for the triumph of our cause, him will God render victorious though tens of thousands of enemies be leagued against him. And if his love for me wax stronger, God will establish his ascendency over all the powers of earth and heaven. Thus have we breathed the spirit of power into all regions."[1]

It is indeed a great deprivation and loss not to know of this power, which is released into the world today for us. "The world of humanity cannot advance", says 'Abdu'l-Bahá "through mere physical power and intellectual attainments, nay, rather the Holy Spirit is essential. The divine father must assist the human world to attain maturity."

"The greatest need of the world is the animating, unifying presence of the Holy Spirit, until it becomes effective, penetrating and inter-pene-

1—The Dispensation of Bahá'u'lláh.

trating hearts and spirits, and until perfect reasoning faith shall be implanted in the minds of men, it will be impossible for the social body to be inspired with security and confidence."

Man is ever seeking happiness, yet real abiding happiness has not been found.

When the race was young man lived in a primitive way requiring only physical necessities. As it evolved mental faculties of a high order it began devising ways and means of easier living. The object of all discoveries and inventions has been to make life easier and more delightful. Great progress has been made along these lines, yet man has not found happiness. True happiness will come when we make the Holy Spirit a conscious power in our lives. We will then glorify our material civilization, which means we will live in a golden age of peace and happiness.

"When in the course of evolution the stage of thought and reason has been reached the human mind acts as a mirror reflecting the glory of God."[2]

Quoting from Paradoxical Philosophy in his book "Natural Law In the Spiritual World," Drummond writes:

"I believe, that as time goes on the work of the Holy Spirit will be continuously shown in the gradual insight which the human race will attain into the true essence of the Christian Religion. I am thus of the opinion that a standing miracle exists and that it has ever existed—a direct and continual influence exerted by the spiritual on the natural."

Therefore a Bahá'í has real pioneer work to do in his individual life—demonstrating this advanced and perfect way of living.

The Guardian, Shoghi Effendi, writes very clearly on this matter in the following words:

"But let us all remember in this connection that prior to every conceivable measure destined to raise the efficiency of our administrative activities, more vital than any scheme which the most resourceful amongst us can devise, far above the most elaborate structure which the concerted efforts of organized assemblies can hope to raise is the realization down in the innermost heart of every true believer of the *regenerating power,* the supreme necessity, the unfailing efficacy of the message he bears. I assure you, dear friends, that nothing short of such an immovable conviction could have in days past enabled our beloved Cause to weather the blackest storms in its history. Naught else can today vitalize the manifold activities in which unnumbered disciples of the Faith are engaged; naught else can provide that driving force and sustaining *power* that are both so essential to the success of vast and enduring achievements. It is this spirit, that above all else we should sedulously guard, and strive with all our might to fortify and exemplify in all our undertakings."[3]

And again he reminds us of this power, the reliance on which is the only way to success.

"That the cause associated with the name of Bahá'u'lláh feeds itself

2—Bahá'í Scriptures, par. 615.
3—Bahá'í Administration, p. 102.

upon those hidden springs of celestial strength which no force of human personality, whatever its glamour, can replace; and that its reliance is solely upon that mystic source with which no worldly advantage, be it wealth, fame or learning can compare; that it propagates itself by ways mysterious and utterly at variance with the standards accepted by the generality of mankind will, if not already apparent, become increasingly manifest as it forges ahead toward fresh conquests in its struggle for the spiritual regeneration of mankind. Indeed how could it, unsupported as it has ever been by the counsels and the resources of the wise, the rich, and the learned in the land of its birth, have succeeded in breaking asunder the shackles that weighed upon it at the hour of its birth, in emerging unscathed from the storms that agitated its infancy, had not its animating breath been quickened by that spirit which is born of God and on which all success, wherever and however it be sought, must ultimately depend."

The confirmations of the Holy Spirit are present under certain conditions.

"Faith is the magnet which draws the confirmation of the Merciful One. Service is the magnet which attracts the heavenly strength." ('Abdu'l-Bahá).

The following words of the Guardian call to mind how an attitude of indifference or a life of inactivity retard the outpouring of the Holy Spirit.

"If we relax in our purpose, if we falter in our faith, if we neglect the varied opportunities given us from time to time by an all-wise and gracious Master, we are not merely failing in what is our most vital and conspicuous obligation, but are thereby insensibly retarding the flow of those quickening energies which can alone insure the vigorous and speedy development of God's struggling Faith!"[4]

Lack of love and unity among the believers also acts as an obstacle to the outpouring of the Holy Spirit, as cited in the following words of 'Abdu'l-Bahá:

"Unity of the hearts of the friends of God attracts the outpouring of the Holy Spirit, and capable souls receive the bounties of the Divine Mysteries, they become the distributors of the Light. Inharmony destroys the magnet to attract the divine elixir and all become deprived."

The Holy Spirit in its completeness is given only to the Prophets (Manifestations) of God, Moses, Christ, Buddha, Muhammad, Báb, Bahá'u'lláh. The people can possess but the rays of the Holy Spirit, yet in having the rays they are richly endowed, for 'Abdu'l-Bahá says:

"If thou partake but one ray from that Center thou wilt become self-sufficient from the world, finding a new condition, witnessing an exaltation which over-shadows all the existence.

"Pray God that thou mayst catch with all thy exertion the lights of love from that Center."

The Holy Spirit is a quickening power, through it the powers of intellect and heart are illumined.

"The divine intellectual power is the special attribute of the Holy Manifestations and Dawning-Places of

4—Bahá'í Administration, p. 121.

Prophethood; a ray of this light falls upon the mirror of the hearts of the righteous, and a portion and a share of this power comes to them through the Holy Manifestations."

"So the Holy Spirit touching the heart of man wakens him to eternal life. Like the sun to earth it brings to man warmth, energy and perfection. It gives him all possibilities. The cause of life widens before his eyes, eternity opens to him and becomes his, he no longer knows fear, for the wealth of God is his and every moment is his inviolable possession. Limitations disappear, and he becomes more and more sensitive to the teachings of the Holy Spirit and all things are his own."[5]

The results of this power in the life of the individual are as follows:

"The confirmations of the spirit are all those powers and gifts with which some are born and which men sometimes call genius, but for which others have to strive with infinite pains. They come to that man or woman who accepts his life with radiant acquiesence."[6]

"Whoever receives this power is able to influence all with whom he comes in contact."

"No capacity is limited when led by the spirit of God."

"The captive of the Holy Spirit is exempt from every captivity."

The results to the world at large are vast and far reaching, as we see from these words: "When you breathe forth the breath of the Holy Spirit (faith and assurance) from your hearts into the world, commerce and politics will take care of themselves with perfect harmony. All arts and sciences will become revealed and knowledge of God will be manifested. It is not your work, but that of the Holy Spirit which you breathe forth through the Word."

And again: "If tremendous progress in a short time be desired by a people in any social reform, any undertaking for the good of humanity, they must lay hold of the Spiritual Potency. Then will their advancement appear phenomenal, their success magical. This spiritual potency will enable the worker to keep before the eye of the mind the picture of the divine civilization—that kingdom for the coming of which we have been praying for nigh two thousand years."

5—Bahá'í Scriptures, par. 825.
6—Divine Philosophy.

So the psychologist-educator has this great task—of building up altogether new expectations. Wherever, nowadays, two or three are gathered together for the mutual understanding of international difficulties, there the spirit of a new world prevails. It is that spirit of a new world—the world we are slowly moulding into shape—which must become the chief concern of education. There is no fatal necessity that our children should grow up war-minded. Children are surprisingly reasonable.

—H. A. Overstreet, in Building Up the International Mind.

The author of "World Federation," published in the August and September, 1935 issues, deals with the pressing problem caused by the existence of two types of nation—those which have sufficient territory and those whose territory is economically insufficient. He finds the only peaceful solution lies in the establishment of Federal Union by all States.

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HAVES AND HAVE-NOTS AMONG THE NATIONS

By Oscar Newfang

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Four of the seven great powers hold such extensive territories that their appetite for expansion is sated; the other three are still hungry. After more than a century of expansion had extended the territories of the United States, first to the Mississippi, and then across the whole continent to the Pacific, President Wilson stated: "This country will never annex another square mile of territory." In a similar vein Stalin has recently said: "The Union of Soviet Republics does not want an inch of anybody's territory, nor will we yield an inch of our own." The British Empire and France both hold such vast territories in Africa, Asia and elsewhere, that they are sufficiently burdened with their administration and neither apparently desires any further expansion.

In a far different situation, however, are Japan, Italy and Germany. They are countries with dense populations, insufficient natural resources and insignificant colonies. While the Haves are strongly in favor of maintaining the agreeable status in which they find themselves and therefore demand peace and non-agression against established boundaries, the Have-nots refuse to be bound in perpetuity to a condition of inadequate land for their populations and inadequate resources to maintain a good standard of living; and as they can see no way to change the *status quo* by peaceful means, they refuse to be bound by the League of Nations to the obligation to "respect and preserve as against external aggression the territorial integrity and existing political independence of all members of the League"—that is, of practically every country in the world.

Hence Japan has proceeded to establish the puppet state of Manchukuo under her control and is now trying to detach a large section of northern China under her protectorate. Similarly, Italy has undertaken to conquer and annex Ethiopia as a field for the settlement of her excess

population and a source of needed raw materials. So, too, the German Fuehrer has clearly indicated that Germany wants to expand eastward and obtain political control of the rich agricultural region of the Ukraine.

In opposing these warlike policies of the "Have-nots," the sated nations call to the attention of the "Have-nots" the conditions under which the vast "mandated" territories are held under the League of Nations Covenant as guaranteeing equal access to raw materials and equal trade facilities for all members of the League in these extensive territories. They insist, further, that "in all ordinary times" outside nations have equal raw material access and trade facilities in the colonies of the great powers with the holders of the colonies themselves. They claim, therefore, that it is unnecessary for the "Have-nots" to make war in order to acquire additional lands.

To these arguments the "Have-nots" reply that they cannot feel secure in having access to indispensable raw materials and markets only "in all ordinary times," which in plain language means at the good pleasure and at the mercy of the "Haves" who hold these territories. They insist that they must have under their own political and exclusive control at all times sufficient lands and sufficient natural resources to live, whether in times of peace or of war; otherwise they cannot remain great powers, but must continue to exist merely at the mercy of and subject to the domination of the "Haves," who are able to cut them off from the vital necessities of their national lives. And so, since the League Covenant demands that the existing possessions of territories and the existing boundaries shall be maintained inviolate, Japan and Germany have left the League, and Italy has flouted its obligation. As a consequence the peace of the world is gravely threatened.

WHAT IS THE REMEDY?

Britain, by far the largest holder of colonial territories, has finally recognized the danger of this situation, and her Foreign Secretary in a speech at Geneva has offered to consider by what methods those nations that have no colonies may be satisfactorily assured of fair and equal access to the raw materials and markets of the mandated and other colonial regions of the earth. The British intimate that they would be willing to have the whole subject considered by the Assembly or the Council of the League under Article 11, which states that it is "the friendly right of each member of the League to bring to the attention of the Assembly or of the Council *any circumstance whatever* affecting international relations which threatens to disturb international peace or the good understanding between nations upon which peace depends;" or under Article 19, which states that "the Assembly may from time to time advise the reconsideration by members of the League of treaties which have become inapplicable and the *consideration of international conditions whose continuance might endanger the peace of the world.*"

Should there be held a general

League discussion of the methods of assuring for all countries world-wide access to raw materials on equal and unhampered terms, what could be done about it? It is obvious that no possible redistribution of the undeveloped regions of the earth could be made which would give every one of the seven great powers under its own political control every one of the raw materials essential to modern economic and military self-containment. And even if this were possible, it would merely arouse a demand for similar economic self-sufficiency by the remaining fifty members of the League, who would complain that they must remain at the mercy of the great powers for many of their economic and military necessities.

Since it would, therefore, prove impossible to give each country in its own territory all essential materials, it would become necessary to consider a method of making sure and certain at all times access to vitally necessary materials outside its own territory. In other words, the solution of the problem demands an arrangement that would absolutely guarantee international trade against any possible interruption at any time.

This can be accomplished only by the establishment of a political authority over all the countries, having sufficient power to prevent any restrictions whatever upon trade among the various nations. Without such a general world political control security of access to raw materials and to markets throughout the world cannot be guaranteed at all times to the various countries: without such an effective world organization international trade will always be subject to interruption by a strongly armed power.

This problem has been solved, in actual political history, by the device of a federal union, and this is the minimum amount of world organization by which it can be solved. The forty-eight sovereign states of America have no fear regarding their access to vital raw materials and necessary markets outside their own limits. They are *guaranteed* these facilities at all times by the general authority and the superior power of the Federal Government. The same solution was found necessary to abolish the friction among the states of the Australian Federation. In Germany a general federal structure was found necessary even after the intermediate step of a customs union had been taken, in order to abolish trade frictions and restrictions among her states. The federal solution, therefore, has worked in actual practice in a number of instances throughout the world; and there is every probability that it would work among the states members of the League of Nations.

The League, in fact, already has the necessary organs of a federal structure, and these merely require full development in order to strengthen its present loose structure into a firm and effective form of World Federation. By developing the Assembly into a legislature with proper representation and authority to act finally in international relations; by developing the Permanent Court of International Justice into a World Supreme Court with original

and compulsory jurisdiction in interstate controversies; by developing the Council into a world Executive Cabinet equipped with sufficient forces, land, sea and air, to compel the peaceful submission of disputes to the Court and peaceful acceptance of its decisions, the League can be evolved into a strong Federation which will not only assure to every member state equal and unhampered access to the world's raw materials and the world's markets, but will be able effectively to maintain permanent world peace.

Fatal divisions appeared after Muhammad's death, and the conquering Arabs eventually came under the dominion of the Turks—the result of unjust interference against which the Prophet had warned them.

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THE STORY OF ISLAM

By Zia M. Bagdadi

III

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The cause of division and rise of sects in Islam was primarily because Muhammad left no son, no will or testament after him. He wanted to write a will but Umar prevented it. For before his last earthly hours, Muhammad asked for pen and paper, "to write a will, that you may not have any differences after my passing away," He said to those present at his bedside. One of the men arose and went to bring a pen and paper. Umar followed the man and ordered him to go back, "because the man was delirious." He meant that Muhammad was out of his head because of the fever. "The Book of God (the Qur'án) is sufficient for us," he added. The believer, fearing Umar, did not dare disobey him. That was how it happened that no will was made, and great troubles occured after Muhammad.

Abú-Bakr was hastily elected by an assembly of notables in 644 A. D. to be the first Khalifih, the title borne by the successor of Muhammad in temporal and religious authority. This choice, however, did not suit those followers who knew the station of 'Alí, not only on account of his relationship as cousin and son in-law of the Prophet, but also because of his capacity, heroism and great services. Moreover, long before his departure, Muhammad announced the name of his most favored and chosen disciple 'Alí. "I am the city of knowledge and 'Alí is its gate. To whomsoever I am Master, 'Alí also is his

Master."

Many of the tribes remained aloof from Islám on account of Abú-Bakr. Others, kept silent for the sake of harmony and peace.

Abú-Bakr's father, on learning of his son's election to be the leader, was very much astonished. When he was told that it was only by reason of his son's age as the oldest among the chief disciples, he laughed and said, "Do you mean to say that my son is older than I, his father?"

During the two years and three months of Abú-Bakr's leadership, however, all the inhabitants of Arabia, Palestine, and a part of Syria were brought under the flag of Islám. On Abú-Bakr's death, 'Umar became the second Khalifih. In his day, all Syria, Egypt and most of Persia were subdued by Islám. While at the mosque of the Prophet at Medina, 'Umar was assassinated by a Persian slave, Fayrúz Daylami, 'Uthman succeeded 'Umar as the third Khalifih. As the Prophet's secretary, he fixed the text of the Qur'án. During his reign, all Persia was conquered and the influence of Islám penetrated the heart of Africa. Soon, however, fresh troubles appeared because 'Uthman began to favor the Chiefs of the Umayyads, who were his relatives. Wise men, and amongst them 'Alí, advised him to be just and warned him to change his dangerous attitude, especially because Muhammad did not trust the leaders of the Umayyads.

But 'Uthman persisted in his favoratist attitude until he was assassinated by Muhammad, the son of Abú-Bakr.

'Alí, surnamed "the lion of God," became the fourth Khalifih. Mu-'áwiyih, who was the governor and leader of the Umayyads and whose capitol was Damascus in Syria, falsely accused 'Alí of instigating the assassination of 'Uthman. After persuading the chiefs at Mecca, including 'A'-yshih, Muhammad's second wife, he succeeded in fomenting a rebellion against 'Alí, which resulted in a battle known as the "battle on the day of the camel," that was fought in 'Iraq, and 'Alí's forces inflicted defeat.

Later, however, Mua'wiyih gathered his forces again and marched on 'Alí from Syria at the head of an army of 19,000 warriors, and for five years they fought with 'Alí without any decisive result. Finally, while praying in the Mosque at Kufih near Baghdad, 'Alí was stabbed to death from behind by a fanatic, 'Abdu'l-Rahmán, the son of Muljam. 'Alí was buried at Najaf, near Baghdad.

After 'Alí's death, Mu'áviyih also died. He was succeeded by his son, Yaz'id, who, was even more determined than his father to exterminate Muhammad's family.

At this time, Islam was divided into three great sects. (1) The Shi'ah, who wanted to have the ruling power in the hands of God's favored people —the Prophets and his descendants— the leader to be called "Imám." (2) The Sunnites or Sunnis who favored a government of the people and the head to be the Caliph, elected by an assembly of the notables. (3) The Khawarij (outcasts), those who cared to be governed only by the book of God, the laws of the Qur'án.

The Shi'ah, after Muhammad, con-

sidered no one equal to 'Alí, his wife, Fatimih, the daughter of Muhammad, and 'Alí's sons, Hasan and Husayn. They despise even to today, all other Caliphs of Islam. On the other hand, the Sunnis, though they do not despise 'Alí, do not favor him above the other Caliphs.

Now with this division and confusion, the son of 'Alí and Fatimih, Husayn, was the only figure who stood prominent on the platform of leadership. His brother Hasan had been poisoned by the wicked Mu-'aviyih's order. This time, Yazid, the son of Mu'aviyih, was the one to plot against the life of Husayn and annihilate the family of Muhammad. Knowing how to lure Husayn for ultimate distruction, Yazid had a letter written to Husayn inviting him to leave Mecca and come to Syria where the people were anxious to acclaim him as their leader and Caliph. He also had this letter signed by 10,000 of his men.

On receiving this invitation, Husayn at first was reluctant, but later he consented to go. He was accompanied by all members of the family of Muhammad who were seventy in number. As they reached Karbilá in 'Iráq, Husayn and his companions found themselves victims in a trap set for them by Yazid. They were surrounded by 10,000 of Yazid's warriors, who after cutting off their water and food supply demanded by order of Yazid that Husayn pledge his obedience to their Chief or fight for his life. Husayn and his men companions, who were very few in comparison to the numbers of his enemy, drew their swords and gave battle. For three days they fought desperately. Finally, Husayn fell wounded and was beheaded by Shimr, fulfilling a prophecy of Muhammad.

THIS episode of the martyrdom of Husayn and his brave companions is so important in the estimation of the Shi'ahs that to the present day this sect, especially in Persia, wherever they are, in every land, observe religiously its commemoration. They call this anniversary, "The Day of 'Ashurá", meaning the "10th Day" of the Arabian month of Muharram of the year 680 A. D. when Husayn was martyred.

In the second, third and fourth century of the Hijirah the followers of Islam found themselves under the flags of three Kingdoms of different caliphs.

1. The Umayyad Kingdom, a dynasty founded by Mu'a'viyih in Syria in 661 A.D. Damascus was their capital.

2. The 'Abbasid Kingdom, a dynasty founded by 'Abbas, Muhammad's uncle in 749 A.D., and their capital was Baghdad.

3. The Fatimite Kingdom, named from Fatimih, the daughter of Muhammad and wife of 'Ali, founded in 1258. Their capital was Tunis, Algeria. Later numerous sects were created but for the sake of brevity, the Turks may be mentioned here. This is because the Turks and the Turkish and Ottoman Empire played an important rôle in Islam. The origin of the Turks is from central Asia, the country called Turkestan. They were 200,000 in number. When the re-

ligion of Islam penetrated the heart of Asia, all of them accepted it. In strength, and hospitality they resemble the Arabs and through the influence of the teachings of Muhammad they began to advance in good morals and high ideals. The Arabian statesmen, especially some of the Abbásid Caliphs at Baghdad, became very much concerned over the success and prestige of the Turks. Finally, fearing the rising Turk might push himself forward and grasp the power from the hand of the Arab, they decided to break their power by dividing them into two divisions, one half, that is 100,000, were to leave altogether their native land Turkestan, and migrate to the Near East in Asia Minor. The Arabs by this plan forgot to heed Muhammad's advice, "leave the Turks alone and do not bother them as long as they do not bother you."

Briefly the Arabs carried their plan thoroughly and effectively. They forced half of the Turks to leave their land. That is how the present Turkey was founded in Asia Minor.

This oppression on the part of the Arabs was such a tragic blow dealt the Turks, that from that very moment the oppressed people became determined to crush the Arabs and make themselves the rulers. They eventually prepared themselves with the necessary equipment and swept upon the Arabs like a hurricane. They proved irresistible and the Arabs learned their fatal mistake when it was too late.

After subduing the Arabs, the Turks marched on the Greeks and the Romans, until they captured their capital Constantinople (Istanbul). That was in 1453 under the leadership of Mohammad II the conqueror.

The Ottoman Sultans and Caliphs began with Ultiman I who in 1299 founded this Turkish dynasty.

The Sultans of Turkey were regarded as the heads of the religious and temporal government of Islam and their capital, Constantinople, remained the seat of their kings until after the world war in 1918, when through Mustafa Kemal Pasha (Ata Turk), the City of Anqarah, in the heart of Asia Minor became the new capital, the name, Caliph, abandoned, and the government was transformed into a republic.

(To be Continued)

An individual is never an isolated being psychologically, not only because of the effect of others as stimuli on him, but because of his very nature which makes it impossible for him to exist or to fulfill himself except as a member of a group. The group is of the most vital importance to him, because of his own nature. Rationality has no meaning if it does not involve an individual functioning as part of a group. The intellectualist mode of thinking was accepted under the delusion that the individual was the unit of thought.

—HERBERT A. MILLER, in Races, Nations and Classes.

The compulsory regulation of economic activities developed by individual enterprise has produced the philosophy of "collectivism"—a halfway house on the road to that spiritually unified society in which coordination of effort will be accepted as the necessary ethics of an enduring World Order.

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SOCIAL TRENDS IN AMERICAN LIFE

10. GOVERNMENT

By BERTHA HYDE KIRKPATRICK

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In this series of articles an endeavor has been made to review several of the chapters in Professor Counts' comprehensive book[1] and thus to give a brief survey of the changes which have taken place in American social institutions and practices in the past 150 years and to indicate the present trends as these changes continue. We have seen that in the colonial or pre-industrial period the family was the social or economic unit; that it was virtually self-sustaining, for it produced and manufactured practically all the necessities of life, and that all members of the family took part in this production; that such matters as health, recreation, and education were largely taken care of in the family; that communication was limited to short distances or else took a very long time and from an economic standpoint was unimportant; that science and scientific research as we know them today were unknown; that the administration of justice was a comparatively simple community affair; that the introduction of power-driven machinery took the processes of production out of the family and created big cities for carrying on centralized industry on an enormous scale; that the whole trend has been towards centralization and collectivism and away from the independence of the individual and the family; that with these changes new social and economic demands have come upon us so rapidly and in such great numbers that we have been unable to make the proper adjustments either in our thinking, our moral standards, or our institutions; that in these changes a favored class has arisen and become powerful and that a submerged and exploited class has developed; and that today there are conflicts and contradictions in American life which are producing chaos and seemingly insurmountable problems.

This survey would not be complete

1—George S. Counts, The Social Foundations of Education. Scribners.

without noting the effect which these tremendous social and economic changes have had upon the government. When the central government of the United States of America was first established there was a sharp line between economics and politics. On this point Professor Counts says: "Beginning their national existence with the theory that economics and politics were fairly distinct departments of social life, the American people, without being really aware of their shift of position and even while continuing to employ the language of their fathers, are well on the road to the opposite arc of the cycle. The line between economy and government is becoming increasingly difficult to discern. Here certainly is one of the most profound trends in the history of the United States."[2]

This trend is shown by the various aspects of economic legislation with which we find Congress concerned as the changes in industry which we have already noted took place. Not only are taxes and tariffs included in these regulations, but banking, conservation of natural resources, agriculture, labor conditions, corporate enterprise, besides various other business activities and social needs.

THERE is a marked significance in this increasing concern of the government in economic, social and business affairs. It indicates collectivism and socialization although certain powerful and influential groups still proclaim their belief in the individualism that, theoretically, prevailed in the nineteenth century. Some legislation has favored and aided these smaller but influential groups, while other has checked their power and favored the larger mass of the citizens. Says Professor Counts, surveying the data he has assembled in his book: "The corporate or collectivist trend in American economy has moved hand-in-hand with the advance of industrial civilization. This conclusion is suggested by data presented in practically every chapter of the present volume. For a time, as the family surrendered its functions, the burden was often transferred to individual and private enterprise. But eventually the community, through cooperative or government action, reasserted itself in area after area, but on a vastly enlarged scale. Thus in the spheres of communication and education the state early took a hand. And in the realms of health, recreation, science, and art the trend is clearly toward restraint on the profit seeking motive, toward coordination and socialization of services, and toward the growth of public concern. Even in the field of the administration of the law, the most conservative of institutions, the sense of social responsibility is being quickened."[3]

What Professor Counts would have us as intelligent beings do is to get above our routine habit of thought and action and our own desires long enough to see what is happening and summon all our wisdom and energy and virtue to working with and guiding the irresistible current instead of idly drifting with it or struggling against it. He points out that the very technological forces which man's brilliant intellect has set in motion

2—Ibid, p. 421.
3—Ibid, p. 501.

demand a collectivistic policy. Humanity has become interdependent. No longer do we feed ourselves, clothe ourselves, or go on a journey without the aid of hundreds or thousands of our fellow humans. Neither can individual enterprise unaided longer initiate and carry out great business and commercial enterprises as in the past century. Corporations and cooperative activities are working where formerly individuals or small groups were sufficient. "The corporation is a form of collective enterprise", says Professor Counts, "coming upon the scene when individual enterprise proved incapable of marshalling the huge aggregations of capital necessary to launch and sustain the vast undertakings demanded by industrial society."[4]

Another evidence of the trend toward a socialized economy is the growth of social planning which, according to Professor Counts, goes hand-in-hand with technology. Technology, he says, "directly opposes because of its planful and rational character, the chaos, the secrecy, the irrationality of the principle of competition and the rule of individual caprice. Appearing first in the sphere of scientific management in industry and proclaiming the revolutionary gospel of efficiency, social planning has spread from one area to another."[5]

City planning has now become an organized science and national planning appears in many departments of our government. Finally, Professor Counts observes we must not overlook that "in modern society there is a collectivism in disaster. The current depression shows how helpless the individual or family may be in the face of social forces. . . Whether men wish it or not, they live today in a world in which they must share increasingly both prosperity and adversity."[6]

A "most crucial issue" then arises. "In whose interests," asks Professor Counts, "are the unrivalled productive forces of the nation to be employed? In whose name will the natural riches, the industrial equipment, the science and technology of the country be administered? . . . Conceivably it might be controlled either in the interests of some small ruling caste, or in the interests of the masses of the people. . . . In the light of the democratic ideal there can of course be but one answer to this question. Whatever institutional arrangements may ultimately prove most satisfactory, the interest of the ordinary man and woman must always be regarded as paramount. No other solution of the problem can be tolerable to the American people. It represents the application of a great historic ideal to the realities of industrial civilization. It represents the union of democracy and some form of collectivism in economy."[7]

With an economic system established which provides security and abundance for all, with people freed from the anxiety and never ceasing toil which is now necessary for mere existence, the American people can develop higher, more spiritual values. "At last", says Professor Counts, "men may enter a world in which they may devote their energies, not to the savage struggle for bread, but to the cultivation of the things of the

4—Ibid, p. 502.
5—Ibid, p. 505.
6—Ibid, p. 506.
7—Ibid, p. 530.

spirit."[8]

To bring about the understanding and intelligence necessary for establishing the right kind of economic system Professor Counts would depend largely upon our public schools. New and carefully planned curricula must be introduced. But just here it seems fair to raise the question: can this new social order be brought about simply by making people more intelligent, that is by education in purely intellectual fields? Also, can a plan be agreed upon by a sufficient number to make it workable?

It seems to the present writer that this opportunity to survey ourselves for the past 150 years and to see the present trends, which Professor Counts has given us is a very valuable contribution. All these changes and trends should be understood by people and the facts faced and used intelligently. But also social and economic plans should be studied, especially any such plan which carries with it the spiritual dynamic necessary to cause unity in its acceptance and to furnish power for putting it in action. For the troubles from which humanity is suffering and the diseased condition of the present social order is so deep seated that only a remedy which touches the spiritual nature of man and a plan which includes his spiritual rebirth will avail.

A STUDY of such plans would lead to the investigation of the great movement which dawned in Persia at about the same time these changes which we have been noting in America began, a movement whose object was the establishment of a new world order. This movement was carried forward by three Supermen. It was inaugurated by the Báb, established by Bahá'u'lláh, developed and proclaimed in America by 'Abdu'l-Bahá. Bahá'u'lláh understood the root of the changes going on in America and the world. He also understood that these changes were more far-reaching than is realized by most people and would inevitably result in a new and infinitely better social and economic order than the world has ever seen. Most pointedly He wrote, "Soon will the present order be rolled up and a new one spread out in its stead." Knowing that even the wisest men could not agree upon the best plan for this new world order, He Himself laid down its essential principles and scope. These laws, principles, and exhortations should be studied by all who desire to help to bring in a better social order. We speak not lightly or superstitiously when we say they are God-given to meet the present emergency. Of this world order Shoghi Effendi has said, "It is toward this goal—the goal of a new world order, Divine in origin, all-embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive." This world order calls for simultaneous disarmament by all the nations of the world; for world peace which would be insured by a world super-state and international court; for an international auxiliary language which would greatly aid world understanding; for equal educational opportunities for all which would include religious and spiritual education; for a use of scientific inventions and discoveries for

8—Ibid, p. 531.

the impartial good of all mankind and for the understanding that there is no fundamental conflict between science and religion; for social and economic justice for *all* classes (there must be no idle rich and no idle poor, labor disputes must be settled so that there will be no injustice either to the owners or the workers, the workers must be part owners, that is there must be profit sharing, taxes must be adjusted and graduated in a fair way); and finally, for one universal religion.

The basic principle of Bahá'u'lláh's World Order is the welfare of all mankind, that all classes, races and nations shall receive equal opportunities. In regard to the changes which this World Order will initiate, Shoghi Effendi says: "The call of Bahá'u'lláh is primarily directed against all forms of provincialism, all insularities and prejudices. If long-cherished ideals and time-honored institutions, if certain social assumptions and religious formulae have ceased to promote the welfare of the generality of mankind, if they no longer minister to the needs of a continually evolving humanity, let them be swept away and relegated to the limbo of obsolescent and forgotten doctrines. Why should these, in a world subject to the immutable law of change and decay, be exempt from the deterioration that must needs overtake every human institution? For legal standards, political and economic theories are solely designed to safeguard the interests of humanity as a whole, and not humanity to be crucified for the preservation of the integrity of any particular law or doctrine."

And these further words of Shoghi Effendi will help us to understand the depth of the meaning and the vastness of the scope of Bahá'u'lláh's World Order: "It calls for no less than the reconstruction and the demilitarization of the whole civilized world—a world organically unified in all the essential aspects of its life, its political machinery, its spiritual aspiration, its trade and finance, its script and language, and yet infinite in the diversity of the national characteristics of its federated units.

"It represents the consummation of human evolution—an evolution that has had its earliest beginnings in the birth of family life, its subsequent development in the achievement of tribal solidarity, leading in turn to the constitution of the city-state, and expanding later into the institution of independent and sovereign nations.

"The principle of the Oneness of Mankind, as proclaimed by Bahá'u'lláh, carries with it no more and no less than a solemn assertion that attainment to this final stage in this stupendous evolution is not only necessary but inevitable, that its realization is fast approaching, and that nothing short of a power that is born of God can succeed in establishing it."[9]

SURELY it is no mere accident that at the same time when collectivism in many and ramifying forms was developing in America, leading in a definite direction but making many problems, Bahá'u'lláh's teaching was being established in the

9—Goal of a New World Order, p. 22.

East and being spread into the West. When the need becomes urgent the remedy is at hand. "At so critical an hour in the history of civilization it behooves the leaders of all the nations of the world, great and small, . . . to give heed to the clarion call of Bahá'u'lláh and, . . . arise manfully to carry out in its entirety the one remedial scheme He, the Divine Physician, has prescribed for an ailing humanity."[10] But especially is it encumbent upon America not only to apply this remedy to her own affairs, but to take the lead in applying it to world affairs, "For America has developed powers and capacities greater and more wonderful than other nations."[11]

(*Concluded*)

10—Ibid, p. 16.
11—America and the Most Great Peace, Quoted on p. 8 from the words of 'Abdu'l-Bahá.

The Professor of Philosophy at Lake Erie College analyzes three current books in which established religious traditions seek to relate truth to the unparalleled demands of the present epoch.

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RELIGIOUS PATHS AND WORLD ORDER

By Paul Russell Anderson

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Men seek satisfying paths of human living in varied ways. One of the paradoxes of religion is that the religious life demands clear purpose and sincere conviction, while the attainment of such purpose and conviction invariably creates a closed circle oftentimes accompanied by dogmatism and intolerance. The way out of such provincialism is hardly through the development of religious imperialism, no matter how subtle and attractively decorated it may be. Men's minds do not function the same and men's emotions are not expressed in like manner. It is impossible for the hard-shelled rationalist to prove or disprove the validity of the mystic way. It is equally difficult for the mystic to convince the rationalist of the efficacy of an experience he prima facie excludes from consideration. Argument, whether based on the coherence of logical assumptions or on the more flexible ground work of emotional satisfaction, rarely augments the ranks of any particular faith to any appreciable degree. The forces which lead men this way or that in the selection of a satisfying religion are varied and contradictory; the strongest, and most often the

deciding, influence is the particular psychological make-up of the individual with its resultant stresses and strains out of which is forged a satisfying program and way of human living. A highly theological faith will satisfy some but not others. The same is true of ethical refinement and of mystical enthusiasm. The hope of religion seems to lie more in a tolerant and appreciative interest in many ways of life rather than in the exclusive projection of any one limited creed.

I

MAURICE RECKITT'S book on Christian Sociology takes an unpopular view of religion in an age little enamored of the wiles of theology.[1] Sociologists shun the use of such a phrase as "Christian Sociology," implying as it does a pre-conceived view of social life. Sociology has been attempting to make itself as scientific as possible and, being young as it is, violently opposes being used in such a setting, perhaps even more than the physicist would in the use of such a phrase as "Christian Physics." "Christian Sociology" has been used more in England than in America and Mr. Reckitt does well to define the meaning of his terms to include, in addition to the empirical interests of Sociology proper, a vision of a social order based on Christian values and a code of social ethics for the individual. The author presents a composite position deriving much of his thought from the ideals of the Christian Social Movement and adding many of his own applications of this thought to the evils of the modern industrial and financial order. The key to his whole thought is to be found in the first and last chapters in which he contends that the true motive for social action today lies not in any empirical ethic but in theology itself. He is critical of secularism for its emphasis upon natural events and tendencies over against the power of the human will, its gradual contraction of the area of moral judgment, and its criterion of personality as success in the world of finance. Only by a preservation of Christian faith in the Trinity can society be regenerated. He says, "For faith is the oxygen without which society cannot live in health and vitality, and it is even less discoverable upon the purely natural plane." His is not an other-worldly view, except as he feels the motive for social progress must be generated by the consciousness of a supernatural divine will and purpose. Industrial, or financial, civilization has gone on the rocks, he feels, because it has not been inspired by the proper dynamic. Political life has suffered from the lack of conscience and a program for the development of the good life; it has lacked moral incentive. He feels that in and through the political order must be infused a Christian motive inspired by Christian men. Religion must embrace the whole of life and not be pidgeon-holed as an accessory. The release of personality must be the goal toward which Christian Sociology must work in order to save man from complete subservience to non-moral industrial civilization. He stresses the need for vocation rather than employment,

1—A Christian Sociology for Today, By Maurice B. Reckitt. Longmans, Green and Co., London.

contends that interest in vocation should be provided for every man, that the tension of industrial effort should be relieved by alternating creative and repetitive work, that such products of industrial life as cannot be manufactured without unrelieved strain should be discarded, that work should be related to social utility. These, along with other changes, he feels, would provide greater justice in the social order. He hopes for a greater distribution of leisure to free man from enslavement to the machine. He favors Social Credit as a way of providing greater credit for the consumer, clearer determination of a "just price" and greater distribution of wealth. The whole industrial order must be controlled and guided, not by the desire to acquire money but by the ideal of freeing human personality.

His chapter on "A World Order" suggests the necessity of less international organization but more unity of mankind on the basis of fundamental beliefs. International financial machinery, the League of Nations, all existing institutions for the furtherance of world order are limited in possibility because they are products of a world not united by theological agreement. His conviction is that the true unity of mankind can come only as a unified religious orthodoxy is developed. To him, that religious unity can be found only in Christianity. He says, "The effort to establish universal brotherhood without giving men any finer reasons than those which fear or convenience may supply for their regarding those naturally strange to them as brothers, is an effort that can never succeed. There can be no secure guarantee of fellowship apart from the acknowledgment of the Source, the Holy Trinity, from which fellowship springs."

Obviously, Mr. Reckitt's position is anti-empirical and none too realistic. There is little agreement among Christian thinkers themselves as to the ultimate practical goals of human life and there is little reason to suspect that Christian imperialism will ever be very successful; it certainly hasn't been in the past. The motive behind what the author says, namely, to inspire the development of reasoned social goals based upon principles of justice and goodness is highly provocative and worthy. As to how these can be attained through theological agreement, after centuries and ages of toil in that direction, remains a mystery. One cannot doubt, however, the appeal of belief and orthodoxy to many people. It is upon this alone that much of the strength of some faiths depends today. Men do not, and probably will not, be satisfied to live without some thought about the nature of the world, but the importance of reasoned belief may, or may not, lead to the convictions about the social order which Mr. Reckitt holds.

II

The way of the orthodox is based upon the tenability of certain beliefs which are held to have sanction in the very nature of the universe. In this the mystic follows rather closely. The mystic is more individualistic than the orthodox person but rooted

in the very marrow of his soul is a deep conviction that the universe is friendly toward him and possesses goodness as a fundamental attribute. It is such a conviction which gives him solace in moments of despair, ecstatic serenity in moments of peace. The way of orthodoxy leads to formalism, the way of the mystic leads to an adventurous future. Sir Francis Younghusband's recent book on contemporary, or near contemporary, mystics presents a varied picture of the way the mystic seeks the satisfying life.[2] The figures Sir Francis portrays have all lived somewhat within his own lifetime. His selection includes names not well-known to the average reader, but characters whose lives present delightfully varied experiences along the mystic way about whom the mechanically-dominated individual in western life might well read with great profit. From Hindu life he has chosen Keshub Chander Sen, the reforming prophet, Ramakrishna, the provincial priest, and Vivekananda, Ramakrishna's evangelical follower. Ste. Thérèse de Lisieux, the misanthropic nun, represents Roman Catholicism, the authoress of *The Golden Fountain* Protestantism, and Evan Roberts and the Welsh Revival mass mysticism. The Báb, with important qualifications, is chosen to represent Muhammadan mysticism. With this varied coterie of personalities the distinctness and yet the similarity of all mystical experience finds expression.

The Báb, although not a typical representative of Muhammadan mysticism, was chosen because he shared the joy, serenity, and firmness of conviction characteristic of mysticism and because of his modernity. The Báb is pictured by Sir Francis as the Imam so patiently awaited by the Shiah sect of Islam. The author deals with the Báb's revelation to Husayn, his selection of his followers, his trip to Mecca and its resultant disappointment, the penetration of the Báb's faith through Persia, the continued persecution and martyrdom of Ali, Husayn, Quddus and finally of the Báb himself, and the furtherance of the cause through Bahá'u'lláh. Sir Francis spends more time on the Báb's sense of prophethood and his power of revelation than on the resultant movement and the social and religious ideals which followed; this is to be expected in a volume whose purpose is to bring out the mystical leanings of modern seers. The Báb's sense of a divine plan working in and through him associates him somewhat more with the mystic way than is true of many of his followers whose practical social zeal has carried them far.

Sir Francis sees certain common experiences among mystics, namely, earnestness of purpose, yearning after perfection, suffering, joy, serenity, certitude, desire to communicate joy, and a sense of fellowship with others. The differences, however, are no less apparent. Some hear voices, others have visions; their approaches, the method of transmitting their experiences, and their attitude toward celibacy differ. The author seeks, in his last two chapters, to arrive at some tenable conclusions about

2—Modern Mystics, by Sir Francis Younghusband. E. P. Dutton, New York.

the mystic way in modern life. He sees the necessity of combining mystic intuition with rational thought, basing fundamental concepts of the natural world on science and philosophy but adding to these the mystic sense of unity in, and friendliness with, the universe. He looks upon the creative process at work in the universe as a developing one in which man's energies must be exerted to the full, yet inspired by the vision of a world unitary in purpose. He sees no necessity for the mystic to resign from active participation in the quest for personal enlargement or to practice celibacy, but conceives of the mystic emotion as a more complete expression of the personality of man. He says, "So judging, the aim in the world process would seem to be a state of living more intense and more ecstatic than even the joy of lovers can give us an inkling, and bringing a serenity and assurance which can only come of completest satisfaction of every need of body, mind and spirit. He sees through the extenuation of mysticism a world peopled with creative spirits, individual and free, yet united in a common spirit of friendly communication with the Creative Spirit. Sir Francis' own view of mysticism will probably seem more ennobling to the average contemporary than the views of some of the figures he deals with in this volume. Nevertheless, for an understanding of the variety of ways the mystic seeks solace and serenity this book merits attention.

III

In contrast to the temper of mind which seeks a way of life through conviction of a supernatural destiny or through an intuitive grasp of reality stands the modern naturalist with his faith in scientific knowledge and in the human values which can be derived from it. The acquiescent and the aesthetic is often paralleled by the ethical way, sometimes with much greater poignancy for those who seek it and seek it sincerely. The modern industrial era has made us well aware of the almost unlimited possibilities in human life; it has made many feel that the values of this life are certain, that transcendent values and supernatural hopes are illusory. To this practical, yet highly cultural, interest have turned many modern minds. One representative of this tendency is Rationalism, a movement ably espoused by Har Dayal in his recent book.[3] Dayal contends that the supreme devotion of human life should be to the enrichment of human personality through the development of the life of the mind. It is a distinctly humanistic position, disdaining the ultimate problems of the nature and destiny of the universe in favor of the immediate concerns of human life. There is evidence of wide reading in many fields of human knowledge, a richness of example and reference in this volume, but all is tied up with the fundamental hypothesis of the author that human personality has a distinct plane of its own in the universe and, being the highest plane, it should demand primary allegiance in the hope of extending its boundaries to make life more pleasant and abundant. The book is divided into four parts deal-

3—Hints for Self-Culture, by Har Dayal. Watts and Co., London.

ing with intellectual, physical, aesthetic, and ethical culture. Each of these is subdivided into chapters dealing with various fields with which the modern man should acquaint himself and through which man can be emancipated. It appeals to the reviewer as a very helpful guide to the average college student, or the like, whose knowledge is somewhat dissembled and whose greatest need oftentimes is a broadened view of various ennobling fields of human culture. The conclusions at which Dayal often arrives are less valuable than the circumspect view of human knowledge he takes. As a matter of fact, there is constant arrogance as far as the certainty of his conclusions is concerned. For instance, in dealing with science, after having spoken of astronomy, he says that one will always be free from superstition if three truths are accepted: (1) that nature is automatic and autonomous, (2) that the universe is without beginning or end, and (3) that there is no creator or creation. Or again, in speaking of philosophy, he warns of pitfalls in even being interested in the Absolute (or any substitute), the problem of knowledge, the problem of judgments, the problem of determinism, and the relations of mind and matter. Such a statement as this shows the provincial and exclusive nature of his thought: "Don't waste time on the unscientific metaphysicians, ancient and modern. They do not deserve to be named." Who is to judge as to when you have come across an unscientific metaphysician? One can be very scientific in one age and unscientific in another.

It would be well to present the author's thought on two significant subjects, personal ethics and what he terms "The Five Concentric Circles." In ethics he rejects all value philosophy, with complete and sweeping denial, based on theological or metaphysical tenets. In this, he wipes the slate clean of most of the significant ethical views of the past. He proposes that the ideal of life is "The complete and harmonious development of human Personality in all its four aspects—physical, intellectual, aesthetic, and ethical." Such a personality must be developed in the social milieu, with the guidance of a living teacher and the inspiration of great prophetic figures, through fellowship and through meditation. The two chief virtues, he contends, are earnestness and unselfishness (or sociability). Earnestness is comprised of simplicity and conscientiousness. Unselfishness is expressed through helpfulness, patience, appreciativeness, right speech, modesty, love of justice, and fairness to animals. Kindness and service should be practiced toward defectives, the sick, the poor, and institutions which serve these groups. Humanity, he feels, is basically one. The barriers which keep mankind apart are race and nationality. He suggests a chemically applied paint to make men the same color and an international language such as Esperanto to bridge national barriers. The unity of humanity should be furthered by five great allegiances, which he figuratively speaks of as "The Five Concentric Circles." They are family, relatives, municipality, nation, and world-state. The world-

state as the logical culmination of human effort points toward the oneness of mankind. This development, he contends, can never come through arbitration and diplomacy, which such organs as the League of Nations represent. It must come through a re-education of the human race in world history rather than national history, in the establishment of a world-capital, a world literature and language, increased travel, a developing social homogeneity and a world philosophy. This world-state would be guided by no particular religion, for ethical aims would be a part of the political order itself. Democracy, liberty, equality and fraternity would be the basic pillars of the new political order. Capitalism must die and socialism, with properly controlled production, consumption, and distribution, take its place. Only through such drastic changes in the world of the present does the author feel the new world order can develop. Realistic enough to appreciate the imaginative vision in which his ideas are framed, he hopes only that the march of civilization can be steady and secure enough to bring these ultimate values to fruition.

IV

THE views presented by these three authors are in some respects inspired by opposite poles of fundamental belief. The Christian evangelical sees the way through accepted religious tenets. The mystic looks to the future as an unravelling of the spiritual forces of mankind. The humanist favors the freeing of man from ignorance and superstitution and the substitution for these of practical social objectives. The first is logically determined, the second intuitively inspired, and the third empirically grounded. Despite, however, the diversity of fundamental approaches, the goal toward which these paths strive is remarkably akin in outline. All recognize the validity of sincere convictions as basic for consistent and consequential progress. All see the necessity for the rebirth of some shared vision of human living. All agree on the practicality of programs of action to right the course of human civilization. All alike see the ultimate demand of a world culture before the significant universal problems of today can be satisfactorily solved. The urgency of the present hour for friendly intercourse between nations and races permits of no time to waste energy on the disintegrating effect of argument over approaches. It does command the cohering allegiance of all, of whatever temperament or inclination, to merge forces in the attainment of the real and significant goals toward which the civilized world must move. In the quest for world order based upon equity and equality the theologian, the mystic and the ethicist can combine. One cannot submerge really significant differences of opinion but one can emphasize the important points of agreement. The way of the individual may be as varied as inclination itself, but if the goal be not dissimilar, as it seems not to be with the present writers, the hopeful search for a universal human society may be found to be more smooth than present affairs would dare suggest.

WORLD ORDER

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